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Zion's Herald.

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THE CURRENT ISSUE.

Is a characteristically able paper on the first page this week by Dr. Joseph P. Mallon, "The Tribute of Evolution to Man" is effectively exhibited. At the editor's special request, Rev. A. J. Hough has sounded the bugle-note of revival for our entire Methodism. His words are inspiring. May they become prophetic! A particularly interesting feature of this issue is the symposium on page 2, in which six pastors, one for each conference in New England, tell how they "conduct the Week-night Prayer-meeting." Dr. J. W. Hamilton, apropos of the recent death of Judge Kelley, the "Father of the House," pays a well-deserved tribute to the "Grandfather of the House," Rev. W. H. Milburn, the blind preacher. "Manhattan" on the failure of Methodism "is considered in a second paper by Dr. G. S. Chadbourne. "The Rousing of the People" in Iowa, resulting in a State Prohibition Convention, is described by Rev. C. E. Nye, on page 7; and Rev. H. W. Conant speaks a few needed words on "That Rum-infested Grandfather." On the 6th page we republish from Miss Willard's pamphlet the strong and inspiring article by W. T. Stead, entitled, "True Christianity." Let all who imagine they are not cordially welcomed at church by the members, read "A Parable," and ponder Mr. Kasson's words. Rev. E. A. Hand tells the little folks about "The Boy who would not Lie to the Coast-guard."

The Outlook.

Work Begun.

Life at Matadi on the Congo is busy just now; for the pioneer expedition of the new railroad company reached there in November, and buildings were at once erected, and the grading of the road-bed in the direction of the Mpoko River was begun. The steamer "Queen of the Belgians" has been purchased for carrying materials from Boma (where the European steamers deliver them) to Matadi. The pioneer party, besides Europeans, consists of twenty-four mechanics and seventy-four laborers, hired on the Guinea coast. The force is a small one for the inception of so great a work, but it will doubtless be speedily increased.

Naval and Seacoast Reserves.

Massachusetts has the honor not only to have been the first State to provide for a naval battalion, but also the first to recruit it. At least 167 names are ready for enrollment (chiefly yacht and club men), and it is expected that the requisite permission will be speedily granted, and that in a very brief time the Massachusetts battalion of Volunteer Naval Militia will enter upon the appointed drills — the vanguard of a contingent which ought to number 10,000 picked men in the Atlantic States. The war department is also moving for a Seaboard Reserve, to man the forts. Our frontier needs, according to the report of Gen. Schofield, 85,000 artillerymen. One-tenth of this number would suffice in time of peace, provided the remaining nine-tenths could be recruited from the various State militia ranks and drilled as a contingent. Either on shipboard or in the fort there will be opportunity for our young men to become adepts in handling the new rifled guns and other implements, and trained for the defense of home and country.

Will It Pay?

The commission of experts sent from Paris to investigate the condition of the Panama Canal, and report concerning the feasibility and cost of completing it, have come to the conclusion that the canal is worth finishing, and that the time required to put it in working order for traffic would be two years, provided sufficient additional capital be subscribed. Their estimate of cost cannot be published until they have carefully gone over the course section by section. But in about six weeks the estimate will be ready, and there is reason for belief that, however large this may be, the deluded French people will tax themselves to the utmost to raise it. No one ever doubted that the Panama Canal could be constructed if sufficient money — some hundreds of millions more — could be raised; the only serious question has been whether the receipts of the undertaking would justify its completion. The interest on the enormous investment would more than swallow up the receipts, and become an annually growing debt, which could end only in bankruptcy.

The Last Fight Fought.

A little over twenty years ago a series of brilliant exploits by the British forces in Abyssinia, ending with the storming of Magdala on the 13th of April, 1888, without the loss of a single man in the assaulting army, called public attention to the remarkable military talents of Gen. Robert Napier, who for his services on this occasion received the thanks of Parliament, the freedom of the city of London, an annuity of \$10,000, a costly sword, elevation to the peerage with the title of Baron Napier of Magdala, together with other honors. He had previously won distinction in the Sutlej campaign, in the Indian mutiny as chief officer of engineers under Sir Colin Campbell, and in the Punjab under Sir Henry Lawrence. At the siege of Lucknow he planned the bridging of the Goomtee River, which resulted in the defeat

of the enemy. He had been second in command in Sir Hope Grant's expedition against China, and was made a major general, a K. C. B., and a military member of the Council of India. Subsequently to his Abyssinian campaign he was governor of Gibraltar, and was designated to command the British expeditionary force against Russia before the Treaty of Berlin averted war with the Czar. He was commissioned field marshal in 1882. At his death, which resulted from influenza, he was high constable of the Tower — "the most coveted military post in the service." Lord Napier's name is a brilliant one in England's history. But few of her generals have won higher honors than he, and but few have so well deserved them.

Affairs in Brazil.

Two regiments of artillery mutinied on the 18th ult. in Rio, tore up the Republican flag, and hoisted in its place the old imperial ensign. They were not subdued until after one hundred of their number were either killed or wounded. Twenty-one of the ring-leaders were subsequently shot; but the discovery that four ex-ministers, three senators, and several deputies were implicated in the attempted revolt, has not had a reassuring effect. The provisional government has made two serious blunders which have excited general opposition. One is its wholesale naturalization scheme — declaring all foreigners Brazilians unless they register their refusal within a limited time. The other is the abolition of saints' names from the Calendar, and the substitution of those of Comte — dedicating the months to Moses, Homer, etc. The sooner the Constitutional Assembly is summoned the better it will be for the peace and progress of Brazil.

More War Ships.

The board of officers appointed by Secretary Tracy to consider what additions are needed to make the United States a first-class naval power, have reported that ninety-two new vessels, thirty-five of which shall be battle ships, will be required, which should be built within the next fourteen years, with an annual appropriation of \$20,000,000, or an aggregate cost of \$280,000,000. This is an enormous sum, and conservative men will protest against so gigantic an expenditure by the isolated power like ourselves for the remote contingency of war. Among our readers there will be many who, eager for the world's evangelization and remembering that the chief barrier to its realization is the lack of money, will deprecate such a proposed expenditure as wasteful and wicked. But it is true, nevertheless, that a nation to-day preserves its honor just in so far as it is able to defend it; and that if we would escape humiliation and possibly assault, we must be ready to cope with any power that sails the seas.

An Angry Nation.

Anti-British feeling in Portugal reached fever heat last week. English merchants doing business in Lisbon were ostracized. The ultimatum of Lord Salisbury was bitterly denounced in the Portuguese Chamber of Peers. Mobs of sailors, workmen and students paraded the streets denouncing England. English flags were publicly burned in several towns. A republican manifesto was published, proposing a federation of the Latin nations on a republican basis and the adhesion of Portugal to such a federation. From the first France and Spain have sided with Portugal in condemning England, and there is ground for believing that their support has intensified the bitterness of the popular sentiment. The evident republican tendency of the demonstrations has excited the fear lest the Portuguese monarchy should not survive the crisis, and it is said that both Germany and Italy requested Lord Salisbury to moderate his terms with Portugal. It is difficult, however, to see how the latter could, in any important sense, recede from his position.

Our Quiver.

Beginning Right.

There is one of our large churches in which the faithful pastor is determined, with the aid of Divine grace, to see an immediate revival. He has begun his active effort with his official board. It is his conviction that the official of the church should lead in spiritual work. This earnest minister has twice called his official board together for serious meditation and prayer. These representative men now share in the anxious purpose of their pastor. They are talking about a revival, praying for it, and indeed laboring for such a result. The good work has already begun. The whole church is concentrating its attention upon such a purpose. Business men are anxious for the conversion of their associates, parents for their children, Sabbath-school teachers for their scholars, and young people for their close friends. That is the right way to begin. The official board should be the spiritual cabinet of the church. Thus supported, the minister will lead on to spiritual victory.

Not An Egotist.

Depravity often lingers in the guise of offensive conceit. The truest saint is the most humble. The best people we have ever known were the least conscious of their goodness. W. Boyd Carpenter, in the Bampton Lectures for 1887, just published, says so plainly what we mean, that we make place at once for him: — "Very moral men may be very conceited men. For perfection we need to sweep away the conceit of egotism and the pride of men; as long as these remain, human character is defective. Love alone can sweep these away. Love, like fire, burns; and unworthy feelings perish at her presence. Love's offering is over the whole burnt-offering. Her sacrifice is full, perfect and complete, free from pride

and self-consciousness. The mother does not pride herself on her devotion when she dashes into the flames to save her child. The true hero does not know that he is a hero. For the perfection of character the crown of love is wanted. Sacrifice is essential to character; love can give us the true standpoint for the interpretation of life; and love recognized behind the world makes us content with life. The religion of the future must be a religion of love."

Don't Criticise the Minister!

Our title is for parents in their intercourse with children, for adults in their communication with the youth. We do not plead for the old-time fear, reverence, and adoration of the people for the minister, but for such consideration for these men as shall restrain the needlessly critical and harmfully flippant utterance. In an article upon the "Factors in Church Life," in the *Chamberland Presbyterian Review*, this point is well taken: — "No parent ought ever to criticise the minister before the children. It surely must be self-evident that the church's life depends upon the young people — it feeds upon them. To place a barrier, then, between the child and the pastor, is to cut off the church's natural supply and run the awful risk of ruining the child forever. One of the most hallowed sights on earth is a little flock, pastor and people, dwelling together in unity and love, the pastor lovingly helping the lame, and gently carrying the lambs in his bosom, the sheep all willingly following, and jealously careful of the reputation of their shepherd. A pastor and people are like husband and wife — they cannot live together without mutual confidence and love."

Parental Influence.

A chapter in the home life of Charles Robert Darwin inculcates a salutary lesson. This paragraph exhibits forcefully the power of parental influence in the home: "His was a quiet, beautiful, and happy home. His boys as they grew up, could not resist the fine contagion of the observant habits of his life. In due time there was a family of naturalists, aiding, correcting, and encouraging each other. The father's later writings blossom thick with references to observations and experiments made by his sons."

Is not that a remarkable, and yet a perfectly natural result? The sons came enthusiastically to imitate the father, and then happily to co-operate with him. That is the normal influence of the parent upon the child. Especially is this true of the father upon the son. But much of the home life of Americans is very faulty in this respect. The father allows the pressure of business to separate him largely from companionship with the son. Such is the trend and rush of life, especially in our cities, that fathers are largely severed from their homes and their children. There is something radically wrong in such isolation. The parent should be the most formative teacher of the child.

Sunday in Scotland.

Perhaps the only people on the face of the earth who are fairly succeeding in the effort to exemplify and maintain the law of the Christian Sabbath, are the Scotch. And yet it is a significant sign of the times that even in the land of Knox and of the Covenanters there is a growing spirit of impatience with the profound quiet that falls with the dawn of the day of rest "on turret, tower, and town," and with the sense of restraint which every lover of a loosely kept Sabbath must feel in a Scotch village or city on a Sunday. That spirit has found expression at once plaintive and beautiful in the words of one of the most renowned of Scotch writers of the present day. "The grand men and women," says he, "whom I have known in Scotland seem to me to move about in the mists of a Scotch Sabbath like a company of way-worn angels in the limbo of vanity in which there is no air whereupon to smite their sounding wings that they may rise into the sunlight of God's presence." The lamentation reminds us of the words of Stanley, who, in relating a few months ago how he found Emin Pacha, says: "The expedition threaded its way through a gloomy forest — a dense growth of 245,000 square miles. We saw nothing that looked like a smile, a kind thought, or a moral sensation." Can it be believed that the presence of the Sabbath in Christian Scotland produces on Scotchmen the same effect that the absence of it produces in heathen Africa? And would the gifted creator of "David Elginbrod" prefer the Sunday of an African forest to the quiet and reposeful period whose approach is weekly hailed alike by Highland hamlet and Lowland town?

Contributed Articles.

THE TRIBUTE OF EVOLUTION TO MAN.

REV. JOSEPH PULLMAN, D. D.

THE battle of the theologians and philosophers still rages over evolution. Among scientists the strife has ended. We no more speak, say the scientists, of evolutionists now than we speak of gravitationists. And it is a fact that must profoundly impress the most stalwart anti-evolutionist that this new doctrine of science is now accepted by ninety-five per cent. of the working scientists of Christendom and is taught in all the great colleges of the world. It is humiliating that we common people are compelled to take our opinions on this subject at second-hand, just as we take our opinions concerning the Copernican astronomy or the molecular theory of chemistry. But we may as well confess it, for the average mind, untrained by scientific study, is incapable of weighing the cumulative evidence of numberless facts and laws in nature. The facts we do not know, and the occult and peremptory method of nature we do not appreciate. However, if any of us are disposed to be scientific heretics, and for the sake of

our theology, to abide with the minority, we have this comfort, that a few great names still remain who have not bowed the knee to the new doctrine — notably Prof. Dawson, of Montreal, Prof. Virchow, of Berlin, and the eminent anthropologist, Quatrefages, of Paris. These great men insist that the evidence is not sufficient.

But the argument seems to be with the evolutionists. Even the unscientific mind has the misgiving that evolution is involved in gravitation as the oak is in the acorn, and that, if we concede the unity of the universe under a single law, we must go farther, and also concede the continuity of all things under law. And when we accept the nebular hypothesis and behold worlds forming, and the heavens of to-day slowly evolved from primeval star-dust, but by means of forces resident within, we begin to feel that there is one supreme law over all nature — a law of continuity and development.

This evolution — if we believe it, there is a great deal of it to believe. It is idle to try to belittle it, and to join those who say, "Oh, it isn't worth all this bother. It is only a method. It explains nothing." No; but suppose we are tempted to believe that it is a universal method; a method that never began to be, that proceeds with the relentless march of stars, and by an energy that belongs to the entity which is beneath all things, whether that entity be called matter or spirit!

When such a possibility opens before us, we begin to feel like adopting Victor Hugo's famous *not about Waterloo*, and saying that evolution is a change of front of the universe.

However, in any case this much may be said, that the time has not yet come for us to recast any theological opinions in deference to evolution. The great hypothesis is not yet sufficiently well grounded, especially in its application to man. We can wait for some fragment of the missing links, for, as Prof. Dana said, "If the links ever existed, their annihilation without a relic is so extremely improbable that it may be pronounced impossible. Until some are found, Science cannot assert that they ever existed."

But while we are waiting for further light, we cannot help noticing the tribute which evolution pays to man. It is no small acknowledgment of his greatness and unique place in the world to say that man is the culmination of Nature's works and the goal of her infinite variations and progress. Science seems to delight in playing with man. She exalts and depresses him by turns. With one hand she sweeps him of his purple robe, and with the other puts a crown upon his brow. Once man was the *protégé* of the universe, the final cause of the creation of God. He ruled the earth and had dominion over every living thing; and the earth was the centre of the cosmos. The heaven of heavens moved round our planet, doing homage to man. The sun was created to give him light, the moon and the stars were the pointers on the dial of the sky which was his time-piece. That was a setting worthy of the event we celebrate at the Christmas season. But a timid monk, from the couch whereon he died, sent out a little book that spoiled the splendor of our dreams. Our planet trembled before it as before Ithuriel's spear, and fled away till there was found no place for it. From the zenith, first and supreme, it fell, like Lucifer, seven days and seven nights. It is but an incident of an eternal law — a little satellite that swings round a little sun in a system that occupies a corner in the visible universe. A grain of sand to a continent — such is the earth to the astronomic heavens.

How ruthlessly Science has broken up our illusions! With one hand she has pushed back the boundaries of space and disclosed an infinite universe; with the other she has pushed back the boundaries of time and revealed an illimitable past. Then, as the weaver gathers his ten thousand threads and colors, she gathers the totality of the universe into unity and order, and tells us that over all there presides Law, Energy — the Eternal Power.

But Science breaks one shrine only to build for us another. That evolution which we are tempted to dread restores to Humanity her lost prestige, and puts a crown once more upon her brow. For does not evolution teach that all the energies of nature through the infinite past have been employed to produce man? Whether by a power resident within or by a Power without, self-conscious and personal, Science knows not; but this she declares, that through the vast, archaic ages Nature was the gestative mother of man, who, after long embryonic development, came to birth and independent life upon the planet.

Before this ultimate product of the aeons Science stands to-day with uncovered head. He lives; she cannot correlate life with inorganic matter. He thinks; she cannot correlate thought with brain tissue. He creates a moral order, and prospers only in a moral atmosphere; she cannot correlate morality with physical law. Science is dumb before the mystery of life. She knows nothing of its origin, nothing of its destiny. She only knows that Nature comes to consciousness in man — reaches her climax in man. She only knows that man is her last and highest manifestation — a being who has discovered her secrets and follows her majestic steps. Up, upward, step by step, Nature evolves, through the vast sweep of the ages, the thought of some Master, Ineffable and Eternal, till at last on the summit of all her works man appears.

"Through all the compass of the notes it ran,
The diapason closing full in man."

From the first dawning of life — nay, from the first whirl in the primeval nebula, Science sees all things working toward one mighty goal — the evolution of the most exalted spiritual and intellectual qualities of man. That wondrous energy which "makes for righteousness" in an intelligible cosmos is

the same which comes to moral consciousness in man. Surely it puts slight strain on reason to believe that the Eternal Power, whose goings forth we trace within and without ourselves, is a personal Power. It is easy to believe both in the immanence and the eminence of Deity.

A Sufi was at the gate of Paradise. "Who comes to the shining portal?" said Allah. "One who is less than nothing," Allah took offence at this cant and misnaming of things, and responded, with somewhat of severity, "Then thou art too little for heaven. Seek some lower sphere." Again the Sufi came to the gate and gave a plain and honest knock as though it were meant. Again Allah, "Who seeks to enter bliss?" "Tis thyself, blessed Lord." This time the shining doors swung on willing hinges.

The story of the Sufi reminds one of Paul's words on Mars Hill, "We also are His offspring;" and the words of Saint John, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

To this blessed faith the world's best thought and life are moving. The true evolution will not retard the purposes of

"That God who ever lives and loves —
One God, one law, one element;
And one far-off, divine event
To which the whole creation moves."

A REVIVAL.

REV. ALFRED J. HOUGH.

Let us pray! the message, send it,
Press and people, on its way;
Every true disciple lend it
Fresh momentum. Let us pray!

Is not this the time appointed
For the Spirit's crowning power,
When the church shall rise anointed,
Filled with pentecostal power?

Have we been too lightly saying
Empty words day after day,
Using but the form of praying
Without spirit? Let us pray!

We have even now the presence
Of the blessing from on high;
Pass from lip to lip the message,
Give it wing and let it fly.

What though icy bands have bound us?
Faith has faltered with dismay
At the worldliness around us
Like a desert. Let us pray!

Through the study of the pastor,
By home altars pure and strong,
Like a message from the Master,
Let the watchword pass along.

We have wealth and fane that rival
All that Europe can display;
Oh, for one old-time revival!
It is coming. Let us pray!

All the great South gladly laying
Down her sorrow and her sword,
Bowed with Massachusetts praying
For the coming of the Lord;

Strife of race and color ending
As the night ends in the day,
God, in mercy condescending,
Shall be with us. Let us pray!

Through thy bays and inlets flowing,
Listen for the sweet refrain,
Till the winds of heaven blowing
Shake thy forests, sturdy Maine!

Brother meeting toiling brother
But a moment by the way,
Speak this word to one another
In your greeting — Let us pray!

Break amidst thy lakes and mountains,
Tender heart of Granite State,
Till thine eyes shall be like fountains
Weeping for the desolate.

Let the word fly swiftly winging
With the speed of morning's ray
Like a great soul sobbing, singing,
Through the far West — Let us pray!

Florida and Minnesota,
New York State and Oregon,
California and Dakota,
In one praying circle drawn, —

All the intervening spaces
Gladly shall the call obey;
Methodism knows no races —
One great household — Let us pray!

Over seas from India, China,
Africa, let prayer arise,
Till the splendor of Shekinah
Lightens on all longing eyes.

Press and pulpit, through the ages
Destined one grand part to play,
From your platforms and your pages,
Ring the message — Let us pray!

God will listen to the pleading
Of a pathos like the seas,
One great people interceding,
Methodism on her knees.

Not a church in her communion,
Not a heart her pulpits averse,
Must be missing from the union
Of her pleading. Let us pray!

Through the mighty intercession
Rising heavenward everywhere,
Let the heart-throbs of confession
Fill the pauses of the prayer.

Let a fuller consecration
Of all property and powers
Fill with perfume the oblation,
And the blessing shall be ours.

More devotion, purer living,
Less of tinsel and display,
More self-sacrifice in giving,
Let us give, and let us pray!

From the giant cities crowded
With the living and the dead,
To the lone hut, forest-shrouded,
Let the great revival spread.

Gracious Spirit, grand and olden,
Gird the nation in Thy glow,
From the western gate, the golden,
Past the Gulf of Mexico, —

Sweep, with glory beatific,
On, where the Atlantic plays,
Over heights to the Pacific,
Kindle one revival blaze!

Methodism born for leading
Reformation through the earth,
Bows, united, interceding
For the power which gave her birth.

On her students and her teachers,
Halls of national renown,
On her laymen and her preachers,
Breath of God, come down, come down!

Fill her class-rooms with a tender
Unction, spiritual, unnamed;
Break with sudden, thrilling splendor
Through the Word where'er proclaimed.

Come in stillness or with shaking,
As the dew-drop or the storm,
Melting down or rudely breaking
Into pieces pride and form.

Come — the great emancipation,
When a nation in a day
Shall arise, clothed with salvation —
It is coming! Let us pray!

Let us praise! faith's sight is glorious;
Shake the land from sea to sea
With the shout of hosts victorious,
Sing the old doxology!

Montpelier, Vt.

The Religious World.

— An edition of the Methodist Discipline in Italian has been issued by Dr. Burt.

— Col. Elliott F. Shepard has been re-elected president of the American Sabbath Union.

— On the Island of Trinidad a new mission is to be commenced among the 50,000 coolies there.

— Rev. R. H. Craig, of Calcutta, has returned to this country on account of ill-health in his family.

— Rev. T. B. Demaree has been sent by the Methodist Episcopal Church, South, as a missionary to Japan.

— The Fort St. M. E. Church in Los Angeles, Cal., has the largest membership of any church on the coast.

— Mr. Spurgeon has been entertaining a number of his students and deaconesses at Beau Rivage, Mentone.

— It is stated that hereafter the Salvation Army in this country will be known as the "Christian Crusaders."

— The new Deaconess Home in St. Louis is being fitted up. Dr. B. St. James Fry is president of the organization.

— Eight young men entered the ministry last year from Dr. Carradine's church (Methodist) in New Orleans.

— Rev. U. P. Goldiday, M. D., the oldest minister of the Des Moines conference, died at Lenox, Iowa, Jan. 3, in his 80th year.

— The inter-denominational services lately held every afternoon in the Old John St. M. E. Church, New York city, were largely attended.

— Rev. Dr. Cyrus A. Bartol is spending the winter in East Pasadena, Cal. His health has so much improved that he preached at Pasadena recently.

— On the first Sunday of the year 89 new members were received into the Congregational Church at Unionville, Conn., 41 of the number being baptized.

— The M. E. Church at Johnstown, Pa., which since the great flood has been undergoing repairs, was re-opened on Sunday, the 19th, with appropriate services.

— *World Wide Missions* states that the M. E. Church has fifteen circuits and stations supplied with pastors at Oklahoma, where on April 22 last there was not an inhabitant.

— As a result of the week of self-denial and prayer observed by the members and friends of the Salvation Army in October, about \$100,000 has been brought into headquarters.

— Rev. Dr. Henry J. Van Dyke, of Brooklyn, will deliver the lectures this winter in the L. P. Stone course before the Princeton Theological Seminary, his subject being, "The Ministry and Sacraments of the Church."

— The Presbyterian Theological Seminary in San Francisco has recently received a donation of \$250,000 from Mr. Alexander Montgomery. The money cannot be used until an additional \$50,000 has been raised by the donors.

— The Hebrew-Christian work in New York city, Rev. Jacob Freshman, pastor, is making satisfactory progress. About \$2,500 more is needed towards the \$5,000 required for completing the payment of \$20,000 on the building.

— Mr. Thomas Houston, the blind Scotch evangelist, has been received as a candidate for the ministry by the Jersey City presbytery. He has been an evangelist ten years, and is now taking a full course of study at Union Theological Seminary.

— Rev. Dr. Lyman Abbott was installed as pastor of Plymouth Church, Brooklyn, last week. Rev. R. H. Meredith offered the ordination and installation prayers, and addresses were made by Dr. Phillips Brooks, Dr. Alexander McKenzie, and Dr. A. H. Bradford.

— Rev. D. S. Kinney, a distinguished minister of the Wesleyan Methodist Church, for many years the financial manager of the Wesleyan Publishing Association and general agent of the American Missionary Society of the Wesleyan Connection, died at his residence near Syracuse, N. Y., Jan. 7, at the age of 58.

— A Second Presbyterian Church in Sitka, Alaska, with eleven members, has recently been organized by Dr. Sheldon Jackson, Rev. John G. Brady, and Elder William A. Kelley. This organization is for white people. The first church, which was organized in 1884, now numbers nearly 300 native members.

— The men's department of D. L. Moody's new Evangelical Institute was opened Jan. 15, with addresses by Mr. Moody and prominent clergymen. The Institute will aim to train missionaries to get at the unreachd masses in city and country. Accommodations have been provided for one hundred students. The building cost \$125,000, the money being provided chiefly by well-known Chicago business men.

— The new Y. M. C. A. building of the Johns Hopkins University — the money for the erection of which was given by Eugene Levering — was dedicated Jan. 16. John W. Foster, ex-United States Minister to Spain, presided, and addresses were made by Prof. M. D. Learned, William E. Dodge, Russell Sturgis, and Prof. M. E. Gates. The new building cost about \$20,000, and is built of brick with brown-stone trimmings.

Zion's Herald.

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THE CONFERENCE.—Y. M. C. A. Anniversary.

RACE CONFLICT.

The race conflict in the South, of which we hear so much, has actually begun. Violence succeeds violence; blood touches blood. True, the lawlessness and use of brute force have been mostly on one side and by a single class of the white race; but it will only require time and a succession of such outrages to provoke retaliation from those subjected to such ill-treatment. The negro is patient, slow to anger, endowed with great capacity for enduring neglect, insult, and the perpetration of wrong-doing; but there is an end to his endurance. The whites, who are urging on this conflict, are playing with the lightning. The revenge of oppressed races, when it comes, is fearful. The danger can be warded off, not by the perpetration of fresh wrongs, but by the rod of justice.

The proposal to colonize the blacks, on the bill of Senator Butler of South Carolina, now before Congress, is the vainest of vain attempts. Would you empty the ocean with a teaspoon? How long would it take to colonize 8,000,000 of American citizens? With your utmost efforts you could not send away the natural increase of this prolific people. In proposing the question, you are simply dealing with the impossible. Whoever goes, the black man will be the last to leave the soil on which he was born.

If worst comes to worst, and one class is obliged to be forced out of the South, it should certainly be the one which causes the trouble, and that certainly is not the black. If you will transport a half million of the fire-eaters, the trouble will have an end. The nation could afford to purchase the Sandwich Islands and pay their passage thither, and if that be not enough, to give them the traditional forty acres and a mule. Butler himself, who has been a bloody man, ought to go along with the pioneer lot. In measures such as he is proposing he is simply storing up wrath against the day of wrath, rather than opening the way to a harmonious adjustment of this difficult question. To do justice to all, to accord the humblest man his rights, is the only safe way out of the complication.—Is the short method of ending the race conflict.

The attempt to put the negro who claims all the rights of an American citizen under foot, is the sure way to put the white man out of the South. More than fifty years ago George Bancroft, the eminent historian, diagnosed the race trouble and gave it as his opinion that the only remedy therefor would be the occupation of the Gulf States by the black race. It was prophecy then, but the prophecy is in course of rapid fulfillment, and the result will be hastened by men who make the senseless and shameless proposal to transport citizens who have all the rights of those who make the proposal, beyond the bounds of the Republic. The proposal is simply futile and base.

WORK FOR ALL.

This world is no more the place to seek pleasure and enjoyment in, than a silk factory is the place to go for fine music. We are here to be hammered and bent and beaten into something of worth and excellence for the next stage of existence; we are here to be formed and fashioned for the eternal ages, and God's way of molding us into shapes of moral comeliness and beauty, and fitting us for His presence, is by giving us something to employ, exercise and develop our higher faculties and powers. As an old writer quaintly observes: "We prepare ourselves by the cross to attain unto the crown, and by the vale of misery to ascend to the mount of glory, and by temporary death and

destruction to pass to salvation and everlasting happiness."

Every created thing, from the insect to the archangel, from the moss that covers the damp stone to the majestic growths of "the forest primeval," expresses a "divine thought." Nature in all her manifold and various forms and functions mirrors and articulates the mind of God, for the Creator acts with purpose in everything, and never capriciously, without reason or at random. Now man is the crown of the creation and the greatest of God's works. He is nature's interpreter, high-priest, and spokesman. In him God has revealed Himself more fully and clearly than in all the other parts of the creation put together. Light sits upon every feature of the fair and open face of nature, but the brightest beam that shines on earth is that which illumines the moral and spiritual nature of man; and we may learn more of God from the reasonable and intelligent spirit within us than from everything else that He has made. If, now, our pre-eminence in nature be admitted, our superior power and fitness as the instruments and agents of God's purpose must follow as a natural consequence. We find the whole of nature outside of us either governed by blind instinct or fast bound in the iron chains of physical law; us God has made free. Elsewhere He governs by almighty and irresistible forces; us He controls by moral instructions and promises and persuasions—by motives and influences which at once recognize and guarantee our freedom and intelligence. Is it imaginable that God has given us these noble powers "to rust in us unused?" If everything God has created has its proper function, place and work, and He has left nothing without a meaning or a purpose, are we not compelled to assume that for each of us, great and small, old and young, gifted and ungifted, there is somewhere a field of labor and a position of responsibility where the special faculty that slumbers in us like a sheathed sword may be usefully and profitably employed; where those powers of mind and heart and those precious moments of time which are daily allowed to run to waste may be expended to the permanent advantage of mankind, and where amid all the activity of labor and the deep solicitude of love, the Christian worker's soul shall find its truest tranquillity and rest?

DEATH OF DOLLINGER.

In the death of Dr. Dollinger, at Munich, Jan. 3, the Old Catholics have lost their original and ablest leader. The most eminent scholar of Catholic Germany, especially in theology and history, he was a man of great personal worth who adhered to the liberal wing in the Catholic Church. The foe of ultramontanism, he did much by his scholarship, the clearness of his thought and moral courage, to stay the reactionary movement under Pius IX; and when the deluge came in the council of 1869-70, he was foremost in opposition to the proclamation of papal infallibility. When many yielded to the pressure from the Roman Curia, Dollinger stood behind the forty German professors who hurled defiance in the teeth of Pope and council, and went home to organize the revolt into the Old Catholic Church, to which he firmly adhered to the last, refusing in the final moment the last sacraments of the papal church. Of the new organization he belonged to the conservative wing. If he advanced from the original ideal, which based the new church on the Bible and traditions as interpreted by the first seven councils, he advanced more cautiously than many of his associates. The marriage of the clergy, accepted by most of them, he continued to disapprove.

But though a bold leader of ecclesiastical revolt, and a man of marked mental and moral excellences, Dollinger was not a successful reformer. He did not probe the sore to the bottom. Instead of getting back to the cause of the disease which was preying upon the old historic church, he was doctoring the symptoms, dealing less with the doctrinal errors and defective experience of the body than with the external organism as affected by the claims and assumptions of the papacy. Like Henry VIII., he was attempting to run a Catholic Church without a pope, which has from the first made the weakness of the movement. The revolt early became strong under State patronage; but since that patronage has been largely withdrawn in favor of the papal church, the separated branch, having no sufficient root in itself, has been withering and growing less with each year. It is another case of partial and surface reform, a slight healing of the hurt of the people. The reformation that lasts must go to the heart and transform, not the creed, but the life. The movement in which he was engaged may, like those of Wycliffe, Huss, and the Jansenists, disappear, but the noble record of Dollinger will stand as a rebuke to the tyranny and corruption of the papal church, and as an omen of future uprisings in favor of freedom and true religion.

DR. STORRS ON THE NEW HOPE.

In dealing with the doubt developed in the Congregational churches on the question of a future probation, the managers of the American Board have displayed very little generalship. Undue emphasis has been placed on mere opinions; and, to those outside, there has seemed often to be a want of discrimination as to the character of the questioning of candidates. If one may judge by their written statements, some of the number took the epidemic

in a very mild form which could never have proved fatal. Instead of positive disbelief of the old doctrine of future punishment, they entertained simply a negative state of doubt, a withholding of full assent until further light was shed on the subject, rather than a total rejection of the faith once delivered to the saints. In such doubt there may be much faith and a good deal of virtue. Doubt is never dangerous when it proceeds from an ingenuous mind and a glowing heart. It is but the feeling of the soul for some firmer support, some deeper and broader truth on which to lean amid new exigencies, in the development of the spiritual life. It is a sign of health rather than of disease; a mental stage through which all active and independent minds must pass, in going on to perfection. To arrest progress in this inquiring period is to do material injury to the parties, and possibly to stereotype an uncorrected and immature faith. Let them work out the problem in their own way, and in nine cases out of ten they will reach the true solution. To doubt is, in this case, the way to believe, and a thorough course of questioning will lead in a firmer, more enduring trust in the grace and almighty power of God. Only so be that the trend of life is right, the speculations of a young man will range themselves about that centre and be shaped by it. In the period of his candidacy he may not fully know what he believes; or if he does, it may be so much the worse for him. With the advance of years it is to be hoped a young man's faith will expand, and the expansion will generally be right so long as he is right. Opium will usually have less to do in making him than he will have in making opinion; for men believe what they want to believe, what is already in their hearts or in their moral makeup.

Dr. Storrs, who has come to the presidency of the Board, is uttering wiser words than any of his predecessors. In his letter in the *Independent* he seems to us to discriminate in matters which had been passed over in the bala. He does not propose to lump things any longer, but to treat each case on its merits. Conservative in his own theological views, he is prepared to allow some latitude to the inquiring mind and to give time for impressions and tentative speculation to assume form. The good purpose, with the face to the east, is to be accepted as of some positive value in the case. But we must quote a little from his admirable letter. Dr. Storrs says:—"According to my conception of things, they are not to be met by any abrupt and sharp-edged challenge, to the effect that 'if you doubt you cannot go.' I do not suppose that they ever have thus met, certainly they must not be, so long as I have a voice in the matter. They must not be taken, either in groups, or in any way classified, as coming from this seminary, or that, or the other. 'Each case must be considered by itself, patiently, candidly, with a sincerely sympathetic endeavor to ascertain exactly the reach and the force of the admitted doubt; an effort made largely in face-to-face conference, in addition, at least, to those interchanged writings from a personal tendency; and especially on the part of the young, the expression of thought is apt to be less free and familiar, more conventional and more theoretic. In such conversation great pains should be taken to disengage feeling from conviction, a sympathetic desire from a dogmatic bias, the effect of a diffused episcopal sentiment from a personal tendency; and a line should be sharply drawn between a thought lying loosely in the mind, and a theory which is entertained as a necessary part of a speculative scheme; between a state of mind still in flux on the subject, and one consciously set toward predetermined conclusions. Above all, it should be found whether one is heartily ready to leave the whole matter in the hands of God, as one on which He has not spoken, and whether, if He should choose to vindicate His justice, I said two years ago that the shadings of thought, at this point, would probably be delicate and intricate in some minds. I have never seen reason to modify the forecast. 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The Sun
FIRST QUARTER
Sunday
REV. W. O.
JESUS BROUGHT THE

I. The Lesson.
1. GOLDEN TEXT: *Gentiles, and the (Luke 2: 32).*
2. DATE: B. C.
the last lesson.
3. PLACE: The
4. CONNECTION:
of Jesus eight days
of the Magi, mention
to have taken place
Temple (recorded
eight into Egypt,
innocents, occur
viat.)
5. HOME READING:
Today, Isaiah 60
1-16; Saturday, Jo
15: 13-21; Psalm
Psalm 150: 1-8.

II. The Lesson.
Forty days after
Mary, attended
Jerusalem to offer
for her purchase
her Child to the
to the law. So
the threshold of
by an aged scribe
"just and devout"
by name, and de
special revelation
not close in des
whom prophet
see, but "died"
had stood on
patiently, but
and relief had
nizing the Child
Anointed," he
of Israel," he
Then, with his e
praises, his ear
in a prayer fo
that its highes
"Lord, now I
depart in peace
Thy salvation
was to embrace
the Gentiles,
crowning "glor
ishment of Jos
expected and
quickly chang
the aged Sime
inspiration, in
at what a price
purchased. Th
less in his arm
the fall and th
He would pro
acceptable to b
but rather a
scorn and rej
heart of His
with glad anti
with keenest a
see this Son of
nullified to a c
then, but the
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kind.

III. The Lesson.
V. 25, Simon
Nothing whatev
is here recorded.
with Simeons liv
the famous Raba
father of Gamali
tion below. Ju
devout—righte
the law strictly,
the performance of all
almsgiving, etc.
ing for (") the co
the comforter of
office and worl
Simon's "wait
specific promise
Ghost was u
ment saints we
influences which
tude to the follo
explicit testimo
wrought upon,
of Zacharias a
and the secret o
was the presenc
Christ was t
Deliverer from
the Comfort in d
V. 26. It r
revealed unde
carried with h
certainty. **No**
For similar ex
John 8: 11; H
Christ—the v
sent by Jehova
Simon had rea
To an aged m
for the Messiah
this revelation
the Messiah wa
now given to
taste of death
see the Christ
He has come.
to the world (B
V. 27. He c
Spirit—guide
Spirit. Perhap
have entered t
conscious of a
custom of t
shekels—rede
"turtle doves"
for sacrifice. E
regarded in th
separated and
Jehovah. Th
established bec
born in Egypt
selection of the
the priesthood,
all parents to
child for redem
The redeump
way with in
we are called to
and in Ch. 19
5: 10) (Abbott)
V. 28. Then
"received Him
content to see;
Child for whom
patient and holy
brow no halo w

NEW NAMES.

We hope our ministers will continue the canvass for new subscribers for ZION'S HERALD.

They are equally acceptable all months in the year.

SAMPLE COPIES will be gladly mailed to names furnished, or papers will be sent direct to the stationer minister for distribution, if preferred.

SUBSCRIPTION CARDS will also be sent to all who request them for use in the canvass.

THE PRICE OF SUBSCRIPTION can be paid to the preacher in charge at any time before Conference, or forwarded direct to the publishing office, by post-office order or bank check; or when these modes of sending are not available, the currency can be forwarded by mail at our risk.

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

Review of the Week.

Tuesday, January 14.

About fifty banks have failed to comply with Secretary Windom's order relative to surrendering government deposits.

A grain elevator and a steamship were burned at Baltimore last night, involving a loss of \$850,000. Three lives were lost.

The Portuguese Cabinet has resigned. Senator Gomes personally expresses his regrets at the insults offered the British minister.

A proclamation will shortly be issued opening the Sioux reservation in Dakota, thus adding about 11,000,000 acres of land to the public domain.

Eleven men were killed and many others wounded Sunday night at Clinton, Ky., by a tornado, which destroyed seventy houses. One hundred and fifty houses were damaged by the gale in St. Louis. A severe gale struck Buffalo yesterday afternoon, reaching a maximum of 90 miles an hour.

In the U. S. Senate, Mr. Plumb called up his resolution of inquiry concerning the proposed releasing of two seal islands to the Alaska Commercial Company, and proceeded to criticize the company severely; a general debate followed; a number of nominations were received from the President. In the House, the special committee on the Sillcutt defection presented its report; in Committee of the Whole the bill to provide for town site entry of lands in Oklahoma was considered.

Wednesday, January 15.

Lord Napier of Magdala died in England.

La Grippe has caused a freight blockade on the Pennsylvania Railway.

Calvin S. Brice was yesterday elected United States Senator, Ohio legislator.

C. B. Danforth, city editor of the Boston Herald, died this morning of pneumonia.

A decision has been reached by the Treasury department providing that glass discs shall be admitted free of duty.

The Portuguese government has sent a note to the powers relative to the dispute with England. The new Cabinet was announced.

The American Society for Psychical Research disbanded at its annual meeting in this city last night and joined the English Society.

A howling mob of Portuguese students and others burned an English flag at Coimbra. At Oporto it was proposed to start a fund to purchase an ironclad.

Kunze, one of the men convicted of the murder of Dr. Cronin, has been granted a new trial. The other three prisoners have been sentenced to prison for life.

The death rate in New York city last week was nearly twice as large as for the corresponding week of last year. The deaths in London last week were \$10 above the average.

At the third annual banquet of the Boston Chamber of Commerce last night City and State officials were present as guests, and speeches were made by President Spaulding, Governor Brackett, Mayor Hart, Rev. Phillips Brooks and others.

The French Chamber of Deputies elected in September and October, 1889, assembled yesterday and elected M. Floquet its president and adjourned until Thursday. There are 360 Republican Deputies of various shades, including 120 Radicals, and 211 of the Opposition, including 47 Boulangists.

In the U. S. Senate, while discussing the resolution in relation to the claims of Florida under the swamp land grant, Messrs. Call and Plumb indulged in some pointed personalities. In the House, Messrs. Adams, Hemphill and Butterworth discussed the question of reimbursing members for losses incurred through the Sillcutt defection.

Thursday, January 16.

The Prussian Diet was opened yesterday.

Senator Sherman yesterday introduced John J. Knox's bill to provide for a permanent national bank circulation.

The West End Company petitioned the Legislature for authority to locate and maintain a system of elevated electric railroads.

Walker Haine, eldest son of Secretary Blaine, died last evening at Washington from acute pneumonia, superseded by an attack of la grippe.

The annual report of the Savings Banks Commissioners was made public. There was an increase of nearly \$25,000,000 in assets for the year.

Emmeline Pankhurst has suffered a relapse. The Khedive conferred decorations upon Mr. Stanley and the white officers of the recent African Expedition.

In the U. S. Senate, Mr. Turpie made a speech in favor of the resolution to recognize the republic of Brazil. In the House, the bill to reimburse members for salaries lost through the Sillcutt defection was defeated by a vote of 126 to 142.

Friday, January 17.

M. Le Royer was re-elected president of the French Senate.

The Dominion Parliament was opened with the customary formalities.

Terrible mortality among the natives in the Soudan is reported, due to famine.

Rev. Dr. Lyman Abbott was installed as pastor of Plymouth Church, Brooklyn.

An unusual prevalence of icebergs in the Atlantic is reported by incoming mariners.

The whole royal family of Greece are sick with the influenza, which is raging severely at Athens.

In the U. S. Senate the Negro Emigration bill was discussed and the House considered the World's Fair.

The Maine Board of Agriculture is agitating the introduction of agricultural text books into the common schools.

The contest over the will of Mrs. A. T. Stewart has been settled, resulting virtually in a victory for Judge Hilton.

The Portuguese Minister of Justice declares that the government will maintain its dignity absolutely in the dispute with England.

Pressure has been put upon Lord Salisbury by European statesmen to induce him to moderate the English demands on Portugal.

Major Wiseman has telegraphed that, in consequence of the amnesty recently granted,

thousands of pardoned Arabs are flocking to the coast.

The Sultan has instructed the judge to reopen the case of Moussa Bey in consequence of the appeal made against the judgment of the court in the recent trial.

Saturday, January 18.

The Republic of Brazil has been recognized by the Argentine Republic.

Cladon, Coburn & Co.'s building on Summer Street was burned yesterday; loss about \$100,000.

Secretary Windom submits a draft of his silver coinage bill to the Cabinet, and it is favorably received.

The proposed World's Fair was again under discussion in the House yesterday. Chicago received a set-back.

Queen Victoria has abandoned her contemplated trip to Florence because of the serious condition of her health.

The Havellink lockout has been of short duration, thanks to the judicious action of the State Board of Arbitration.

Gov. Forsaker continued his testimony yesterday before the Ohio Ballot Box Forgery Committee at Washington.

Portuguese Republicans have issued a manifesto denouncing England, and advising federation of the Latin nations.

A favorable report on the International Copyright bill introduced at the last session by Mr. Chase has been ordered by the Senate committee.

The New England Granite Company has been awarded the contract for the erection in State House Park, Concord, N. H., of the monument to Gen. John Stark, for \$50,000.

The results of the German-Czech conference, held in Vienna, have exceeded expectations. The conference has succeeded in reconciling all the differences between the Czechs and Germans in Bohemia.

A collision happened last evening between two passenger trains near Cincinnati, resulting in the death of several persons and the wounding of others. Among the killed was John Watson, superintendent of the Metropolitan Life Insurance Company of Cincinnati.

The opening of Eton College has been postponed owing to the prevalence of influenza. Influenza in a severe form prevails among the officers and crews of the American squadron of evolution, now in the Mediterranean. There are 180 cases of the disease on board the "Chicago" alone.

A private company, headed by a Swede, has taken advantage of the agitation about colonizing Vermont's "abandoned farms" with Sweden, and has purchased a large tract of land in the northern part of the State. The projector of the enterprise sailed for Sweden Jan. 2 with the intention of bringing over a colony of his people.

English capitalists are applying to the Dominion Parliament for a charter for a railway to run from Quebec to St. Charles Bay, Labrador, with the view of shortening the distance from Chicago to England by two days' time. The company has just been organized in London, Eng., under the title of the Canadian Atlantic railway, with a capital stock of \$40,000,000.

Monday, January 20.

Emmeline Pankhurst's condition is more serious, and her recovery is now doubtful.

Another attempt is being made to utilize the coal deposits of Rhode Island.

Commodore J. B. Hull, U. S. N. (retired), died in Philadelphia, Friday, aged 86.

The steamer "City of Worcester" has been hauled off Bartlett's reef and towed into New London.

Peter Henderson, the florist and seedsman, died at his home in Jersey City on Friday of pneumonia.

Oswell W. Chapman, solicitor general of the Department of Justice, died on Sunday at Washington.

Sir Evelyn Baring, the British Consul General at Cairo, gave a banquet to Mr. Henry M. Stanley Saturday.

Prince Amadeo, brother of King Humbert, and at one time King of Spain for a short period, died at Turin on Saturday.

Hon. Frederick Chase, treasurer of Dartmouth College and Judge of Probate of Grafton County, N. H., died at Hanover on Sunday.

Dr. Talmage of Brooklyn is in London on his way back to America. He is sick with influenza at the residence of John Lobb, editor of the Christian Age.

Senator Sagasta and the majority of the Liberals have declined to support Martinez's proposed policy. Queen Christina has recalled Sagasta, who has undertaken to form a cabinet.

A terrific gale, accompanied by thunder and lightning, prevailed yesterday on the Irish Sea. Much damage was done to property along the coast. Several persons were killed by lightning and a number were drowned.

The Brazilian government has issued a decree dividing the country into three banking districts, and providing for three issue banks, with a capital of \$250,000,000 in government stock, the circulation of each bank's notes to be confined to its own district. Ten per cent. of the earnings will be applied to the redemption of the capital stock.

THE CONFERENCE.

[Continued from Page 5.]

Bro. Danforth and family were kindly remembered at Christmas. The people at Goffstown Village presented them with a black walnut extension table and a pretty spread, together with many other useful articles. The pastor received a pair of gold-rimmed glasses. At the Centre each member of the family received some token of friendship.

The Bristol Enterprise contains the following, that will bring sadness to many who know her:—

"On Wednesday evening of last week, Mrs. Rev. N. Culver, who makes her home in the family of J. H. Musgrove, Pittsfield, Mass., fell the whole length of the stairs with a pitcher of water in her hands. She struck her forehead on the pitcher, cutting a fearful wound, necessitating eight stitches on the forehead and others on the nose. She died from the effects of the fall Tuesday night. Funeral at Lebanon, N. H., Friday, the 17th." B.

VERMONT CONFERENCE.

Springfield District.

La Grippe is already quite generally domiciled in this section of New England, "Manhattan" to the contrary notwithstanding. Several of the preachers have suffered more or less seriously from attacks of this disease.

Quarterly meeting services were held at Mechanicsville, Dec. 5, and were followed by revival efforts the following week, two services being held each day. The meetings were well attended from the start, and a good interest was manifested. Before the week closed, some twenty-five persons had sought pardon through the blood, and on Sunday evening the number was increased to nearly forty. A specially interesting feature of this work is, that it was projected and undertaken by Pastor Currier when he was seriously afflicted with lameness and was almost helpless. Scarcely any other man but Bro. Currier would have thought it practicable to enter upon such a work under these circumstances. The writer was able to spend four days with him in this work, and he was otherwise efficiently aided

by Rev. Bro. Harris, acting pastor of the Baptist Church. The meetings are continued the present week.

At Barnard last Sunday the pastor was confined to his house and bed by sickness, and so many of his people were in like condition, that the congregation was less than half the usual size.

The energetic little band at Olcott are pushing their new church enterprise with surprising energy. They deserve to win because of their enterprise. Only twenty in number, and limited in means, yet with church building on their hands, their missionary subscription just taken amounts to \$14. The church at White River Junction has recently made a generous donation to their church building fund. We hope others will do the same.

The efficient pastor at Springfield, Rev. R. L. Bruce, furnishes the following items: "A new furnace has been put in the church, and the recesses at each side of the organ have been enclosed with paneling at a total cost of about \$200. The vestry has been rearranged and much improved. Repairs have been made on the parsonage to the amount of about \$25. The lawn in front of the parsonage has been raised nearly two feet, greatly improving the appearance of the property. This was done without expense to the society. Some time since a generous-hearted parishioner presented the pastor with an elegant reclining chair in oak and tapestry from the manufactory of Paine in Boston. More recently others of the same sort quietly handed the pastor and wife a very substantial token of their regard in the shape of an envelope containing \$25 in greenbacks. Book Concern day was duly observed, the pastor preaching from the words, "Of making many books there is no end."

A very fine Christmas concert was given by the Sunday-school on Sunday evening, Dec. 22, and on the evening of the 24th the contents of two bountiful laden trees were distributed by a veritable Santa Claus who emerged from a chimney built for his special accommodation. Here, too, the pastor and family were bountifully remembered. A watch-meeting was held for the first time in many years, and though we had no help from abroad, it was a pleasant and profitable time for the good number assembled. One young lady requested prayers, and the Spirit of the Lord was present in tenderness and power. Moist eyes and choking voices attested the presence of emotions whose effects could not be otherwise than beneficial. We are just organizing an Epworth League with a prospect of thirty or more members.

We have recently been receiving some valuable acquisitions of young people by removals from other places. No very special religious interest is apparent, but some precious souls are being quietly gathered into the Master's kingdom. Benevolences and literature are well in hand, and finances about as usual.

The reconstructed, enlarged, and much-improved church at South Royalton is approaching completion, and will probably be ready for occupancy next month. It will be one of the most commodious churches in the Conference. Pastor Willis and his people are to be greatly complimented in the success which by their enterprise they have achieved.

The date of the Vermont Conference has been changed from April 16 to April 17.

St. Albans District.

Rev. E. W. Culver, ex-presiding elder of this district, as a result of investigation of his case on the 7th inst., was suspended from the ministry.

At Underhill the pastor was assisted on the 12th inst. by Brother Bowen, of Cambridge, and the annual missionary collection was taken, which the pastor thinks will exceed before Conference the apportionment of the charge; \$38 was pledged, and several of the paying members were absent. If the 70 copies of World Wide Missions that are taken there are faithfully read, the \$40 apportionment will look small when the returns are all in. The pastor and wife are kindly remembered by the people with substantial tokens of esteem. Christmas gifts and a harvest visit on the 9th inst. left them about \$45 better off than they were before. Above all else, are the evidences that Jesus fully saves.

Bro. Hedges seems abundant in labors, and his energy knows no bounds. The parsonage property at Grand Isle has been improved by the outlay of \$40, and old claims that have been allowed to run have been provided for by subscription. Steady work and close application to study for pulpit preparation has been very wearisome, so that on a recent Sunday he was unable to preach. Bro. N. M. Shaw, a local preacher on the charge, satisfactorily performed the work for him.

At Seaton the members are getting around home again; the vestry of the remodeled church was occupied last Sunday.

Several of the ministers on the district have wrestled with the popular disease, la grippe, and have so far proved to be the victors. Bro. Dodd had quite a severe attack while in St. Albans on business, but has gotten the mastery.

Y. M. C. A. Anniversary.

The thirty-ninth anniversary of the Y. M. C. A. of Boston was celebrated in their large hall on Monday evening last, before a large audience. Rev. Dr. David Gregg, of Park St. Congregational Church, conducted the devotions. Excellent singing was interspersed. The retiring president, Mr. A. S. Woodworth, (Baptist), made a few remarks, which were largely concerning his personal relations to the organization. He was followed by Mr. E. M. McPherson, (Presbyterian), the newly-elected president, who spoke hope-

fully of the coming year in the work of the Association. Mr. J. L. Gordon, the general secretary, read a most encouraging annual report, which was a model of its kind. Hon. J. Q. A. Brackett, the new governor of Massachusetts, was introduced to the audience and was cordially welcomed, after which he made a pleasant address.

He was followed by Rev. B. P. Raymond, D. D., president of Wesleyan University, who spoke substantially as follows, in a strong and thoughtful extemporaneous address: The Y. M. C. A. has developed, in its history, many lines of work. It is sometimes a peril to us—the amount of machinery we have. It is a good thing, in the beginning of a new year, to get at the centre of things and see the ends in view. The purpose of the Y. M. C. A. is manifold. We are to build men of the largest type. It is to bring men by faith in contact with the Lord Jesus Christ. Thus he will complete and unfold every power and faculty of his being. I like to look over the broad relations of life to man standing alone, no does any age. The dawn of hope which Jehovah put into the heart of Abraham is still in the heart of the race. It is strengthening to any man to know that God is behind him. He, by His providence, is behind this institution. Sporadic movements in history indicate the fact that young men must organize to take the world for Christ. The sporadic work has now become, in this age, organized. Magnitude and sweep are now taken on. The demand of the day is a complete manhood, control, balanced, poised. Nature trains and develops every power that a man has, and we who believe in nature and in God, ought to follow nature's method. A characteristic of our time demands a passing reflection. In the days of Moses and of Christ men were not individualized. Our age is one of intense individuality; men must be dealt with man by man, not in the mass. Personal work with men is what will bring men to Christ. Your work is part of a world-wide movement. The responsibilities of the day rest, in Church and State, upon young men. We are called to this mission. I hope we shall go out flushed with the hope of success.

Hector was dragged around the city of Troy bound to the chariot of Achilles, and then his dead body was laid at the feet of his wife; but I come down many centuries to a famous day at Appomattox Court House, and I see the magnanimity and generosity of Gen. Grant as he received the surrender of the army of Gen. Lee. We are getting a higher and broader, a richer and stronger, a gentler and more divine type of manhood. This, I repeat, is the purpose of the Y. M. C. A. I trust the work will go on and up.

LESSONS FROM ITALY.

Dr. Leroy M. Vernon spoke again at Music Hall on last Sunday afternoon. A large audience, including the organization known as the "Loyal Women of America," greeted him. He outlined in a sketchy way, and with frequent applause, the theme, "Romanism in Italy and Lessons for American Christians."

"We are not here," said Dr. Vernon, "to assault Romanism, but in the spirit of defense. What our country holds dearest has been insidiously as well as openly attacked. The time, believe me, is not far distant when not only Bibles will be torn in Boston, as has been mentioned here, but the Constitution of these United States and our starry flag. It has been done in Italy, and Romanism is the same in every country. Young Rome is like old Rome. Here in America it is a foreign missionary institution. This is a missionary in origin, growth, usage, spirit. Foreign nations treat our country respectfully. But this politico-ecclesiastical institution, backing its vast political assumptions, presumes to interfere in our national life. Its foreign representatives attempt to control our primaries and lobbies, and with Machiavellian bold seek to direct the destinies of our country."

"Yet Romanism in America only yesterday called for the re-establishment of the temporal power of the Papacy. What means this? In the same breath they extol the liberties of America. This is a treacherous two-facedness. No loyal Catholic can be a loyal subject of any power but Rome. A real Catholic is anti-American, anti-republican, anti-progressive."

"We are confident in the strength of our religious liberty, and welcome Rome to our shores, thinking forsooth that if the church has not changed its wolf-skin, it has at least shed its teeth. Romanism never changes. It will not deny its formulas or be out of consonance with its past history. Semper eadem is written on its forehead."

"My sojourn of eighteen years in Italy has convinced me of these facts. The Roman religion is a selfish organization to-day. We do not hear the sullen creak of the wheel of torment, and we forget it. The Inquisition is still organized in Rome with definite and particular records of all living opponents. It only waits a return of power. Then they will endue and gibbet and burn as they used to."

"Rome still consumes books as of old, and still has her index expurgatorius. Though it is little more than a farce now and a laughable anachronism, it shows the old despotic spirit. Rome throttled the press of Italy for centuries, and active patriotic souls who wished to write were compelled to expatriate themselves. The church still attempts to enforce this policy."

"The Papacy, as recent events show, has its peculiar views concerning history. It hates truth and the facts. When, not long since, the Pope opened the Vatican library, he asked that the materials there might be used to rewrite the history of the world. As it was, he said, history was prejudicial to the Church!"

"The harshness and cruelty of Rome's spirit has not diminished a particle. Her own children could tell the story. The poor of the papal States, fleeced as by a scythe of death, let them stand up and testify."

"The superstitions of Rome are still taught and upheld. It has not outgrown superstitions or cast its idols to the bats. The church bells in Italian towns are rung to keep off hail-storm, and if they prove ineffective, heretic Protestants in the town suffer. Arrowheads are found in the fields and prayed to, with the sanction of the priests, as spent thunderbolts. The Neapolitans through the priests believe that the cholera three years ago was caused through God's anger at the municipal plastering over of the wall statues of the city. Rome itself has its holy baby, 'Il Santo Bambino,' with its grotesque folly."

"The influence of the Jesuits is again as strong as ever in the Romish Church. Repeatedly the authorities of the church have repudiated and suppressed them, but in 1880 Leo XIII. reconciled all their privileges. But United Italy gave us a lesson as to the method of dealing with them. She has publicly recognized them as foes and suppressed them, and the Jesuit college at Rome has been turned into a public school and a free library. I commend these facts to the United States."

"The power of Romanism in Italy and other European countries is based on the ignorance and subservience of the women. They are the heart and the right arm of the Roman Catholic Church. I cannot believe that the women of America, wives and

daughters of freemen, will be such servile tools.

"I have seen on the Tweed the old Scotch watch-towers for beacons. I would to God that American patriots everywhere would build watch-towers, as here in Boston, so in New York, Philadelphia, Washington, Chicago, St. Louis. Be not deceived as to the true character of Rome. She needs watching!"

Prof. Sheldon, of Boston University, speaks next week on "Papal Infallibility." O. H.

The fifteenth season of the Boston Monday Lectures will be open at noon Monday, Feb. 3, in Tremont Temple, at Joseph Cook, who has chosen for his subject this year, *Vital Questions in Church and State*, with Preludes, as heretofore, on Leading Reformers.

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